
On the Phrenology of Hindostan,

By Dr GEORGE MURRAY PATERSON.

Extracted from the Transactions of the Phrenological Society.

THE human brain, considered as the instrument of mind, whether performing its functions within or without the Tropics, is assuredly one of the most astonishing miracles of creation, and one of the sublimest objects which Nature presents to the contemplative faculties of man. By the laws of induction, the comparison of cerebral development with mental manifestation clearly demonstrates, that diversities of faculty and feeling, among the same as well as among different races of the human species, must positively be referred to diversities of cerebral organization. The following memoir purposes to point out the differences between the cerebral developments indicated by the crania of that ancient and peculiar people the Hindoos, and those indicated by the crania of civilized Europe.

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"The form of the cranium," says an eloquent zoologist *, "differs no less than the colour of the skin, and one particular contour will run by gentle and deceiving gradations into another; however, there is an undeniable constancy of character in the skulls of different nations."

"The cranium varies," says that excellent practical anatomist Mr Fyfe, "according to the original form of the brain upon which it is moulded†." The superficies of the cranium, therefore, is the page from which we are to read the varied development of the human brain; and it may be considered as the eloquent page of Nature, teaching us "as one having authority."

The Hindoo cranium varies from the figure of a plane-oblate, indicating only negation and imbecillity, to that of an irregular elliptic sphere, expressive of mental activity. In making sections of the skulls of this nation, irregularities in point of density of the plates frequently occur; but, for the most part, both plates on each side the diploe are tolerably parallel in direction. The bones are more delicate and brittle, and the absence of suture more frequent, than in the European cranium. It is true, that adventitious irregularities are occasionally to be met with, both internally and externally, but are not easily confounded with true cerebral development, by fingers habituated to phrenological taxis. Such fortuitous excrescences or depositions, when they do occur, can no more hide the real development of the brain from the phrenologist, than those terrestrial inequalities, the Himalayan chain of mountains, conceal the rotundity of this planet from the recognition of the astronomer.

* Mr LAURNCE, Lectures on Physiology, &c.

† System of Anatomy, vol. i.

The *norma verticalis* of M. BLUMENEACH, furnishes a most advantageous mode of viewing and contrasting crania, inasmuch as it commands almost all the aspects of the skull, and at one glance offers the most interesting points. To facilitate this examination, we shall consider the organs as they lie, under one or other of the bones composing the cranium.

Those which chiefly concern the phrenologist are the frontal, the parietal, the temporal and the occipital.

The portions of the frontal bone, which hang over the facial regions of the head, are, in the Hindoo, neither so high, nor so much expanded laterally, as the same portions in the European. All the organs, therefore, comprehended by these portions, are less powerfully developed, and appear much more crowded in the former than in the latter. The superior-lateral and anterior-vertical portions of the frontal bone, have not that bold curve and free expansion in the Hindoo, which they enjoy in the European fore-head; but as the bone mounts to vault the brow, there appears as if some few thin slices had been dexterously removed,—and yet this so very carefully, as if it had been done to save appearances.

The parietal bone, where it meets its fellow at the sagittal structure, and just as it begins to dip posteriorly, has its vault less capacious in the Hindoo than in the European skull: where it unites with the petrous portion of the temporal bone, and about the middle of the lambdoid suture, its convexity is less in the former than the latter; but in its anterior-lateral, medial, and posterior portions, the parietal bone in the Hindoo far exceeds the parietal of the European in point of convexity.

The occipital is similar in the Hindoo to the same bone in the European cranium in every respect, excepting that the plenitude of the organs is more constant and uniform

in the former than in the latter. The temporal bone has its squamous plate more delicate and less convex, and the temporal wing of the sphenoid bone is more concave in the Hindoo than in the European cranium.

I found that length and breadth measurements, taken from both my European and Hindoo skulls, accorded with the differences of the respective bones, which I have just described, and the *norma verticalis* of M. BLUMENBACH proved the truth of these differences very decisively. I placed upon a table, in a row, one Hindoo skull between two European skulls, and one European skull between two Hindoo skulls, alternately, with their zygomas perpendicular; and I contemplated them *a tergo*, for several weeks, for the space of an hour at a time. The inferences drawn from these repeated comparisons coincided with those already deduced from the special shape of the respective bones, and also with the length and breadth measurements.

It is not my intention here to enter into the inquiry, how far the Hindoo skull approximates in shape to, or differs from, the Caucasian, Mongolian and Ethiopic varieties of man,—distinctions which the industry and genius of M. BLUMENBACH have laid down; for I consider these distinctions by far too general to be of much service to phrenological science. To discriminate, among vast varieties of formation, the peculiarities which characterise the cranium of a distinct race, is a task of consummate labour and nicety, and perhaps it is better in the infancy of any science to shun as much as possible all attempts at artificial classification. Decision, and consequently generalization, ought to pause till crania from every race of every nation on the globe be diligently collated and attentively perused.

I proceed, therefore, to inquire, negatively and positively, how far the cerebral developments, indicated by the

bones of the Hindoo skull, accord with the mental manifestations of the Hindoos*; and, for this purpose, to avoid

* The Committee take the liberty of mentioning, that Dr PATERSON presented to the Society twelve Hindoo crania, in illustration of the present Essay. They all appear to have belonged to adults, and were selected by RAM MOHAN ROY, a native of distinguished talents, and extensive information, as affording, as nearly as possible, an average specimen of the Hindoo skull. The history of the individuals, and the castes to which they belonged, are not known; so that they are illustrative only of the general qualities of that variety of the human species. On placing them in juxtaposition with the skulls of Europeans, their inferiority in size is very apparent; and as size in the brain is (*cæteris paribus*) a measure of natural mental energy, the national deficiency in the latter quality is equally conspicuous. The development of the particular organs, indicated by these skulls, coincides very closely with that specified in the text, as characterising the Hindoo in general. Plate III, Fig. 3. represents a medium of the twelve skulls; and its dimensions are as follows:

Inches.

From centre of Philoprogenitiveness to Lower Individuality,	$6\frac{5}{8}$
Occipital spine to Lower Individuality,	$6\frac{2}{8}$
Do. to meatus auditorius externus,	$3\frac{1}{8}$
Meatus to Lower Individuality,	4
Ditto to Firmness,	$4\frac{7}{8}$
Destructiveness to Destructiveness,	$4\frac{1}{4}$
Secretiveness to Secretiveness,	5
Cautiousness to Cautiousness,	$5\frac{1}{8}$
Ideality to Ideality,	$4\frac{1}{8}$

The letter of RAM MOHAN ROY to Dr PATERSON, with the skulls, is in English, and to the following effect:

“ To Dr GEORGE MURRAY PATERSON.

“ DEAR SIR,—I regret that I should have forgotten the commission with which you honoured me, some time ago, and feel ashamed of myself for such an omission. I now have the pleasure of sending you the ten accompanying skulls; and if you find them calculated to answer your purpose, I will, with equal pleasure, send you as many as you may think sufficient for your pre-

resting in any case merely on probability and conjecture, I shall make use only of the twenty-four organs, which the experience of Phrenology has established.

KNOWING FACULTIES.—When speaking of the frontal bone, I observed, that the development of its most anterior portions was less powerful in the Hindoo than in the European skull, and that the organs in the former appeared more crowded. I consider, therefore, that all the knowing faculties are less active, while I maintain, from an immense mass of observations, that the organs of *individuality*, *number*, and *language*, are comparatively the most fully developed in this genus of faculties. It is by *indivduality* that a Hindoo is always so consciously alive to the objects around him; that is to say, to their mere existence, not to their relations. It is by this faculty that we chiefly lead him; and by means of this faculty, conjoined with his constitutional sensibility, we are enabled to excite his other faculties, and many of his propensities and sentiments. A Hindoo frequently takes notice of the existence of objects which escape the observation of his European master; but he never marks their relations. By his faculty of *number*, how active, and, at the same time, correct his calculation of simple numbers; but how rare his progress in algebraical or geometrical computation! What an active memory of arbitrary signs he enjoys! The prominence of the eye

sent researches. If you wish me to procure you skulls of different descriptions, you will have the goodness to particularise them, that I may seek an opportunity of meeting your wishes.

“Owing to a variety of engagements, I have not hitherto been able to fulfil my intention to pay you a visit, an honour which, I hope, I shall be able to do myself, without much delay. In the mean time, I have the honour to remain, dear Sir, yours most obediently, (Signed) RAM MOHAN ROY.”

“10th March 1822.”

is characteristic of the Hindoo; and his native language abounds in signs, which he very easily remembers; while we see that these signs are more communicative of propensities and sentiments than of ideas. In complex ideas, and philosophical expression, the Hindostanee language is exceedingly poor.

The organ of *form* is but very slightly developed; and although we teach them to form the letters of the English alphabet, and to write pretty well, their memory of forms is very bad. When they wish to point out resemblances in form, they must always lay hold of something, and keep it before their eyes, for the assistance of their memory of forms.

The organ of *locality* is also but slightly developed, and their memory of places is very treacherous. Europeans are well aware of their mental deficiency in this point, when they order their bearers (the servants who have the care of the wardrobe) to bring them certain parts of their dress. They wait, perhaps, an hour, before they get the article; during which time, the bearers have been digging into every drawer or trunk, having totally forgotten where they had laid it, perhaps not an hour after they had put it aside. They are not at all addicted to travelling.

The organ of *tune* is, in general, even less developed than those of *locality* and *form*; there are, however, frequent exceptions. They are fond of hearing fine music, nothing being so grateful to them as listening to the airs of a regimental band; but their own songs are destitute of melody, and are a mere monotony of recitation; the subject being generally love, or money, or a medley of both. Mr SOUTHEY remarks, and, I think, with great justice, "that persons who are incapable of conceiving harmony, are affected by music in the same way as brutes are."

REFLECTING FACULTIES.—That portion of the frontal bone which indicates the size of the organ of *Comparison*, is

generally the most fully developed in this genus of faculties in the Hindoo. It is mentally manifested by them, in their strong propensity for similitudes, not in their powers of pointing out differences. The largeness of this organ, with a small development of *causality*, is the reason why the Hindostanee language abounds so much in metaphor, and is so sparing of philosophical expressions of discrimination.

The organ of *causality* is most slightly developed. We observed before, by his faculty of *individuality*, the Hindoo takes notice of the existence of phenomena, and this faculty empowers him, moreover, to note their association, yet he has a poor conception of causation. This defect appears to be one of the reasons why he manifests the feelings of surprise and astonishment upon so many occasions. It is a vulgar saying, "Surprise is ignorance;" but Phrenology proves its truth.

That portion of the bone which indicates the organ of *wit*, slopes off; a Hindoo frequently laughs, not from any thing wittily said by himself or others, but from something said or done which agreeably affects some of his predominant propensities or sentiments. He seldom laughs involuntarily. Now, involuntary laughter is that species of laughter which the sallies of wit irresistibly generate.

The organ of *imitation* is moderately developed. I have not met with many natives who excelled in mimicry; but several of my brother officers in India have assured me, that, in the upper provinces, they have seen many Hindoos surpass any actor they had ever witnessed on the London boards, both by gesture and intonation, in point of mimicry.

SENTIMENTS.—Benevolence.—Where the frontal bone mounts to vault the forehead, I have said that it is manifestly deficient in the Hindoo. There is a wide difference between a passive, peaceable forbearance, and an active percussive zeal

for the interests of others. Now, I maintain, that the Hindoo possesses the former, while he is wholly destitute of the latter. We must be always on our guard to discriminate between the mere constitutional sensibility of the Hindoo and genuine charity. Mr SOUTHEY judiciously remarks, “that there is a vast gap betwixt mere sensibility and true benevolence;” and he also gives us a touchstone, by which we may distinguish them; for he adds, “the latter always involves the idea and practice of self-denial.” A Hindoo cannot comprehend the meaning of the words, “disinterested action;” and if, at any time, by beating it into his head, he arrives at the cold, theoretical conception of the phrase, he would smile, and consider the person who practised such actions as a *bura pag, hul*, a great ninny. A Hindoo rarely denies himself any thing for the comfort of another, unless he sees it will ultimately affect agreeably his propensities of *amativeness*, *philoprogenitiveness*, *secretiveness*, and *covetiveness*. His passive mildness, then, is the effect of the attenuated activity of the organ under consideration, combined with his love of domestic tranquillity, and his deficiency of the organs of *combative-ness* and *destructiveness*, as will afterwards be more fully detailed.

Veneration.—I was first led to pay attention to the Phrenology of India, by one day accidentally observing in one of my bearers, a Hindoo of genuine descent, a very large prominence on the coronal superior surface of his head, the locality of this organ. His name was ADAM, a native of the province of Bahar. This man was more devoted to open acts of worship than any disciple of Vishnu I had ever seen.

In his long recitations of adoration, he stood quite erect, muttered his words very fast, and his eyes were in perpetual motion; now shutting them and squeezing them hard together, now casting them upon the ground, now upon

the sky. This man was my under-bearer for the space of four months; and I seldom went out of my budgeerow (a boat), when on duty on the Ganges, or out of my bungalow (cottage), when in cantonments, without seeing or hearing ADAM at his devotions. However, the full development of this organ is by no means a national peculiarity. The Brahmins, who are the clerical part of the Hindoo community, have this organ more fully developed than the inferior castes; but, indeed, the head of a Brahmin is altogether superior in organization to the other castes. The more constant degree of development of this sentiment, drawn from the sum of my inductions, is *very moderate*, throughout all the provinces of Hindostan.

Hindoos believe in transmigration; their mythology has some resemblance to that of the Egyptians. They believe water to be the element of which the world was formed, *though not exactly according to the Wernerians*; they inflict severe punishments upon themselves to appease their gods; and they pay a peculiar veneration to the cow, and have abundance of idols.

Ideality.—This organ is rather more than moderately developed in the Hindoo. How is it mentally manifested? I have observed in the course of my extensive manipulations in the bazars, that there is a relation between the degree of development of this organ and the mental manifestation of credulity*. Their poetical effusions are highly inflated, florid and allegorical; but devoid of any sentiment to affect the heart. They are not sufficiently moral for the pro-

When Dr PATERSON left Europe, the faculty of "Wonder" was not ascertained; and, as the organ lies next to, and immediately above, that of *Ideality*, it might not be distinguished, in his observations, from the latter. "Wonder" and *Hope* are now discovered to give a natural tendency to credulity.

duction of good poetry. I am exactly of STRABO's opinion, that a good poet must first be a good man. "Οὐκ ἔστιν ἀγαθὸς ποιεῖν καλὴν ποίησιν, μὴ πρῶτον γεννηθέντα ἀνδρα ἀγαθόν." when (poet)

Firmness.—I have frequently found this organ little developed, frequently fully developed. I am at a loss, therefore, to fix its constancy of size in the Hindoo. I must, therefore, wait the result of farther experience. The Hindoo character on this point, as far as my knowledge extends at present, is that of fickleness.

The organs of *self-esteem* and *love of approbation* are generally very fully developed in this nation. External circumstances are totally inadequate to explain why this people have such a high opinion of themselves. They have no secular or titular rank among them*. The pride of caste, however, is a sentiment quite catholic throughout every district of Hindostan. "There is scarcely a creature," Mr HAMILTON remarks, "so wretched or so ignorant, but who, on this account, holds in the utmost contempt many persons in easy circumstances, and respectable situations." All the motions of their body are in the direction of this organ; and their deportment clearly implies self-importance. They are greedy of adulation, and have a passionate desire for gaudy trinkets to adorn their bodies. Their *love of approbation*, however, generally aspires only to things of frivolous moment; and, as Lady IRWIN says, truly, "their heads are toy-shops, filled with trifling wares."

Cautiousness.—The portion of the parietal bone situated over the region of this organ, is uniformly very protuberant; and indeed, if the head be uncovered, this peculiar angularity of shape may be perceived at a great distance. I conceive

* *Veneration*, which Dr PATERSON calls moderate in the Hindoo, seems to be essential to the establishment of titles, at least of hereditary titles.

it is to this superior development that the national timidity of this people must be attributed.

PROPENSITIES.—*Amativeness.*—The Hindoo cerebellum is uniformly well developed. How is it manifested in the life and character of the people? The well known jealousy of this nation originates merely in a disagreeable affection of their *amativeness*; the great activity of which, conjoined with large *self-esteem*, *love of approbation*, and *acquisitiveness*, all of them highly selfish propensities, is well known to give the tendency to jealousy in love. Polygamy and unnatural desires abound. The swarms of children in the villages and towns, strike every stranger with astonishment. I could here enumerate many hundred anecdotes on the horrid abuses of this propensity; but we shall cease to be alarmed or surprised at the voluminous catalogue, when we recollect, that the poor Hindoo is not blessed with Christian Revelation, and that, from what we have already said on the development of the frontal bone, he has not much reflecting power to control the innate fury of this sometimes irresistible propensity.

Philoprogenitiveness. — This organ is uniformly very fully developed in the Hindoo. According to my observations, males and females possess it in the same proportion. It is manifested by the Hindoos in their predilection for domestic quiet; the happiness they seem to feel when surrounded by their children; in their terms of endearment; in the spirit of their lullabies; and in their frequent and ardent embraces. A group of native children, quite naked, running and jumping about, full of play, sensibility, and innocence, is a most interesting sight. Childhood is with them undoubtedly the heyday of their contracted span. On seeing such a group, I have often exclaimed with **ROGERS**:—

"Ah! who, when fading of itself away,

"Would cloud the sunshine of their little day.

"Now is the May of life, careering round,

"Joy wings their feet, joy lifts them from the ground."

Constructiveness.—At the assigned localities of this organ, the bones are convex in the slightest degree. This is the most constant degree of development which the organ possesses. I have manipulated many Hindoo heads, where this organ was more than moderately developed. Indeed, during my earlier phrenological studies in India, I was induced to look upon this organ as generally well developed. In the course of my researches, however, I found my error; and, at the same time, a beautiful confirmation of the functions of the organ being perfectly ascertained. I began my phrenological manipulations in India, at a small town on the banks of the Ganges, called Fort Monghyr; and, from the heads of the inhabitants of that populous town and neighbourhood, I took my first phrenological notes. My observations in this town, tended to prove that the organ of *constructiveness* was more than moderately developed; and, in my first report to the Asiatic Society at Calcutta, I mentioned its degree of development accordingly. It is a very singular fact, that this town of Monghyr has been long noted for its superiority in cutlery, gun-making, tools, and a great variety of utensils and articles that are the result of mechanical construction. I was not aware of this being the case, till a long time after I had left Monghyr. I mention this circumstance, because it is useful to the interests of the science. When this organ acts in binary concert with the sentiment of *veneration* or *superstition*, then temples and idols, though very simple in themselves, are their most complicated performances.

Combativeness and Destructiveness.—The bone at the locality assigned to the organ of *combativeness* is nearly flat; while at that assigned to the organ of *destructive-*

ness the bone is either quite flat, or indicates a slight degree of concavity. In consequence of the high situation of the ears of this nation, some art is required in order to obtain an accurate idea of the development of the last mentioned organ, in the living subject. A Hindoo is averse to fighting excepting it be with his tongue. He is seldom attacked, and therefore he seldom exercises the little *combativeness* he possesses. Pugilism is rare in Hindostan. The organ of *language* appears to excite this weak organ the most powerfully. A Hindoo is not naturally inclined to destroy animal life; he is scarcely a carnivorous animal; and he has a tender and delicate care over the life and feeling of the most insignificant insect, or animalcule.

Acquisitiveness and *Secretiveness*.—The parietal bone is most fully developed in the regions which are the localities of the organs now under consideration. How, then, is this greater cerebral development manifested by the mind of the Hindoo? I might answer this question in a very few words, by replying, that Hindoo was only another term for falsehood, and that love of money is his darling propensity. But I will particularise.—A Hindoo will gratify his love of scerecy and his desire of gain at the same time. How does he pilfer from his European master? If a servant wishes to aggrandise himself at the expense of his master's sugar-candy, his tea, or his money, he will not steal and secrete a pound of sugar, or a pound of tea, or twenty rupees. No! he will filch a small bit of sugar-candy at tea, a second at tiffin (Indian lunch), and a third at dinner; these he will secrete till they accumulate, and then he will sell them. In the same way he will treat the tea, and the pice (copper coins), and any other article that will admit of a similar insensible mode of abstraction. A Hindoo is even proud of his accomplishment in the art of deceiving. Sir WILLIAM JONES has been heard to say that in the bazars of Calcutta

he could purchase affidavits cheaper than asparagus. Like Iago, who ever made his fool his purse, a Hindoo is now assigning one motive, now a second, now a third, for his conduct, all the mere fictions of his hypocrisy. All this deceit and covetiveness is thickly covered over with a smooth flattering tongue, and the utmost suavity of address. In walking through the bazars, and observing this traffic of dissimulation, I used to repeat the following lines of Milton in the second book of the *Paradise Lost* :

“ But all is false and hollow ; tho’ their tongue

“ Drop manna ; and can make the worse appear

“ The better reason, to perplex and dash

“ Maturest councils ; yet their thoughts are low,

“ To vice industrious ; but to nobler deeds

“ Tim’rous and slothful.”

Guided by a sense of anatomical and phrenological truth, and by a love of freedom from the servitude of the schools, I have thus endeavoured, as briefly and clearly as possible, negatively and positively, to point out the concordance of the mental manifestations of the Hindoos with their cerebral developments, and I have assigned to each organ its appropriate sphere of action. But as Paul in his beautiful Epistle to the Corinthians writes, “ As the eye cannot say “to the hand I have no need of thee, nor the head to the “feet I have no need of thee,” so no organ of the brain can say to another I have no need of thee. In other words, we must not only allot to each organ its appropriate but also its relative share of action. But, it is evident there can be no fixed rules laid down for ascertaining the mutual action of the feelings and faculties, on account of the endless variations of circumstance. The just discrimination of reciprocal influences and modes of reaction must be left to the sound judgment of the observer.

Lastly, There is no field so ample for an inquiry into Oriental Phrenology as the Bazars of Calcutta, where na-

tives from all the provinces of Hindostan, and from all quarters of Asia, are to be found. I have manipulated Hindoos of every province from Cashmere to Cape Comorin, and from the banks of the Indus to the forests of Aracan; and the sum of my inductions from the immense mass of observations I have made tends to prove, that the brain is superiorly organised in those provinces of Hindostan that have been longest subjected to the invasions of Mahomedans.

Hindostan Proper has been longest subjected to the Mussulmans, and the brain in the provinces of this division enjoys a superior organization to the provinces of the other divisions. In the provinces of the Deccan of India, the brain is less perfect in organization, still less perfect in the provinces of the Mysore, while the cerebral organization of the natives of northern Hindostan is the least perfect of all. If then, superior cerebral organization, and consequently civilization, has been acquired in a great part of Hindostan by the presence of the disciples of Mahomet, with all their overbearing insolence, superstition and sensuality, what may we not expect in the lapse of centuries from the impartial administration of justice, and the annihilation of tyranny? The processes of Nature are slow, but sure. Generations are necessary for such great innate changes as those of cerebral organization, and our period of existence on earth being so limited is unable to trace them; and the real causes of such alterations are too apt to be overlooked, nay are frequently altogether denied. From the administration of British justice, and I fervently hope from the light of the Gospel, Hindoos in British India will change in cerebral organization, and consequently in mental manifestation, and will be very different from Hindoos subjected to the caprices of a native power. In a province contiguous to Bengal, the province of Orissa there is now a living ex-

ample of the truth I have been urging. In one part of this province, where there never have been many Mussulmans, and where there are no British, the organization of the brain is very imperfect, and here we find Hindoo manners in primitive purity ; whereas in that part of the province possessed by the British, and inhabited by many Mussulmans, the organization of the brain is very superior, and the manners so much improved and civilized, that the Hindoos in this part seem a distinct variety. If the prejudices and superstitions of the Hindoos were rooted out, their temperate life is well adapted for the reception and practice of the Christian Religion, as affording that healthy and peaceable organic idiosyncrasy, which has the best influence over all the faculties, sentiments, and propensities of Man.

INSANE HOSPITAL.

An Indian madhouse is rather a picture of passive imbecillity, than a heart-rending scene of raving mania, or of moping melancholy. During my residence in Calcutta, there were very few acute cases of derangement in the Asylum. Many of the patients had been sent from the streets and roads, labouring under temporary fits of insanity, from drinking toddy and smoking bang. These were discharged whenever their temporary alienation subsided. The house is built in the form of an oblong, and besides commodious cells, has three large courts, kitchen-garden, and spacious lawn, for exercising the patients in the cool of the morning and evening. My excellent friend Mr Pemble Strong, the Surgeon of the Twenty-four Pergunnahs, was doing duty at the Institution, and he was extremely zealous for the comfort of his patients, and very attentive to their distribution, according to the different degrees, shades, and

peculiarities of their malady. This gentleman, under whose hospitable roof I lived during the major part of my stay in the Indian metropolis, afforded me every assistance in his power in forwarding my phrenological studies. On my recommendation, Mr Strong adopted a plan of noting down in the diary of the institution any peculiarities of development, whether positive or negative, in the different aspects of the skull, which he might observe when he examined a patient for admission. This is a plan which I would seriously recommend to be adopted, by all those who have the management of Lunatic Asylums in the British Empire. It is a knowledge easily obtained ; at all events it can do no harm ; as for my own part, I am confident such knowledge will often lead to a successful method of treatment ; for I am decidedly of this opinion, that, as indigestion and dyspepsia to the stomach, cough or asthma to the lungs, so, mania and melancholia, to the brain. From experience I speak, and I firmly believe not in the efficiency of medical and dietetical aid alone, nor in the efficiency of moral management alone (which consists in addressing their faculties, sentiments, and propensities, so as to change their combinations, and their reciprocal influences and modes of reaction), but in the combined powers of medical, dietetical, and phrenological influences ; which influences I maintain, if judiciously directed, are certain antidotes to many cases of derangement now in the cells of many of the asylums of this Empire. But ere long I ardently hope, that all those who are placed in the management of these useful institutions, will see the necessity of never separating medical and dietetical from phrenological influences.

It is foreign to the limits of this memoir to particularize all the different peculiarities in the shape and contour of the skull, which presented themselves in the Insane Hospital of Calcutta. Suffice it to say, that it was impossible to

walk through the apartments of the house, without being struck by the truncated foreheads of the idiots,—by a large protuberance above the ear in a Mussulman, who had murdered all his family in a fit of phrenzy,—and by a concavity in that part of the parietal bone assigned for the organ of *self-esteem*, in a Malay girl, who was the very emblem of bashfulness and slovenliness, and who had no more regard for her person and habits than a brute.*

* The Committee think it proper to mention, that Dr PATERSON derived his knowledge of Phrenology from Dr SPURZHEIM's octavo work, "The Physio-nomical System," without the benefit of any additional instruction. The preceding memoir not only harmonizes in principle with the general doctrines of the science, but contains several new and important suggestions, founded upon observations made by the Author in Hindostan, which coincide with conclusions drawn by other phrenologists, from similar phenomena observed in Europe. This, probably, is the first instance, in the history of the Philosophy of Mind, in which such an accordance has occurred; and, while it affords presumptive evidence of the truth of Phrenology, it adds an example of the vast superiority, in respect of consistency and practical application, of philosophy founded upon observation over hypotheses, however ingenious, derived from imagination.

